

[ARCHERS]

593 Both parents have an equal responsibility in
861 the upbringing of their children—a frequent
source of conjugal dispute. Children are expected to respect their parents and are severely criticized, or even ostracized, if they do not conform. Schebesta (1948, 323) quotes the case of a son who lifted his hand against his father who drew his bow and arrow and threatened to kill him; the group forced the son to leave the camp with his family.

- 606 Restrictions on relations between affines such as a mother-in-law and her son-in-law, or a father-in-law and daughter-in-law, are known to the archers, and practiced to a certain extent among those in the north, but are largely ignored by others in the southeast. The restrictions may amount to total avoidance.

DAILY LIFE

512 The main essence of the daily routine has
already been covered. It is primarily concerned with food. The archer women and men are allotted to gathering and hunting, respectively, which occupy most of their time. Refuse from the food is thrown behind the hut, and elimination takes place close by, two factors favoring
514
264
361 the frequent moving of camp.

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THE FOREST PEOPLE

593 At this, old Sau, who had been sitting on the ground throughout,
595 with Kamaikan's baby on her lap, handed the baby to her weeping
598 daughter-in-law and slowly got to her feet. Her son and Ekianga
• 606 were now both armed with stout sticks, about four inches thick and
607 three feet long, and they were lashing out with no reservations. Sau
829 hobbled up to them and calmly pushed her way between; then she
turned and put her head against Ekianga's stomach and her backside
against her son's legs, and forced them apart. They continued trying
to fight each other around the old lady, reaching out far so as not to
hit her, but it was just too difficult. Ekianga was the first to throw
away his weapon, which he did over Sau's head, with all his might.
But Amabosu ducked and it missed him. Amabosu then threw his
club on the ground and led his mother back to his hut. His wife
meanwhile had been joined by Kamaikan, and they both were play-
ing happily with the baby.

621 This incident illustrates one of the most remarkable features of
626 Pygmy life—the way everything settles itself with apparent lack
598 of organization. Co-operation is the key to Pygmy society; you can
181 expect it and you can demand it, and you have to give it. If your
wife nags you at night so that you cannot sleep, you merely have
to raise your voice and call on your friends and relatives to help you.
Your wife will do the same, so whether you like it or not the whole
camp becomes involved. At this point someone—very often an older
person with too many relatives and friends to be accused of being
partisan—steps in with the familiar remark that everyone is making
too much noise, or else diverts the issue onto a totally different track
so that people forget the origin of the argument and give it up.

621 Issues other than disputes are settled the same way, without leader-
626 ship appearing from any particular individual. If it is a matter involv-
598 ing the hunt, every adult male discusses it until there is agreement.